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Communications.

For the Western Recorder.

NO. V.

MR. HASTINGS—Whatever is adapted to throw light on the history of our race, is ever interesting to all persons desirous of a full acquaintance with human nature, and who are ready to be vigorously active in promoting the happiness of man. Hence large collections have been formed, with much labour and at great expense, of ancient coins and medals, to aid the researches of the historian, to illustrate natural history, and to promote the cultivation of the fine arts, of poetry, of painting, of sculpture, and architecture. By availing themselves of the opportunities thus presented, persons may greatly enrich their imaginations. They may see Happiness furnished with the "cadaceus or wand of Mercury, which, Cicero tells us, was thought to procure the gratification of every wish."—They may see "Hope, represented as a sprightly damsel, walking quickly, and looking straitly forward. With her left hand, she holds up her garments, that they may not hinder the rapidity of her pace; while in her right hand, she holds forth the bud of a flower. Abundance is imaged as a sedate matron, with a cornucopiæ in her hand, of which she scatters the fruits over the ground," to supply the wants of others.

While I would, by no means, depreciate these ancient and beautiful springs of knowledge, I strenuously maintain, with strong confidence, that of all existing antiquities, an intelligent, judicious and comparative view of ancient and modern languages, infallibly leads the inquisitive mind to more important results, than such as can be had through any other known channel of information. No person, though but moderately acquainted with mental science, will deny that the immutable laws, governing mind, are such as enable all of our race, in every situation, from the analogies and relations of things, to suggest new modes of expression, to enrich and to extend the range of language; so that it shall ever afterwards exhibit important portions of historical truth. Hence, human language is a monument which cannot lie.

That I may observe the necessary brevity, and at the same time be found perspicuous, I will assume the following things as *data*, or what will not be disputed by any persons, at once intelligent and candid.

The Creator indued man, at the commencement of his being, with a language adapted to the exigencies of his *social* nature.

HEBREW, if not the very primitive form of human speech, must have been the *immediate* offspring of the language first uttered by man. This is evident from the *paucity* of its radical elements, and the *simplicity* of its structure.

By the use of the *names* of things to express action, & by the *peculiar* device designated by the Hebrew conjugations, that language, with the greatest facility, increased in copiousness as society continued to advance.

The language of the Celts is the most ancient *living* tongue known to us. It is more ancient than Latin; since a vast portion of the Roman language consists of Celtic materials; and all the terminations of Latin verbs in the third person plural are borrowed from the Celtic. Moreover, the Celtic abounds in words evidently of Hebrew origin, while its syntax is as simple, and governed by the same rules. Besides, the Celts are known to have been very numerous, and widely spread in Europe, when the Roman people, as such, were in embryo.

The etymology of the Greek language proves it to have been of Hebrew origin; but its state of high improvement, and the complexity of its syntax, are evidence of its being far less ancient than the Celtic. *It* also contains many words of the same sound and import with Celtic, and which may have been borrowed from the language of the ancient Druids. (*See Rees' Cyclopedia, art. Greek lan.*

Before I proceed further, be my solemn belief known—that all languages, in the least degree known and examined, give clear indications of a *common* origin, and thus establish the truth of sacred history.

Now to the argument. It is asserted, that an *inwrought* feature of the Hebrew language evinces the institution of the weekly Sabbath to have been coetaneous with the human species. That feature is borne by the Hebrew word, which represents the number SEVEN.

The truly important word is *sebō*, or *sebōng*, of which the last syllable is supposed, anciently, to have been pronounced with a sound slightly *nasal*. This word, variously modified, occurs in the Hebrew scriptures, forty-seven times, as a numerical term. In twelve instances of the forty-seven, it stands for a week, or a period of seven days. Sixty-three times it imports an oath. Seventy-four times it presents itself in the sense of satisfaction or fulness. Of competent judges I would inquire, in the spirit of reason and common sense—How has it come to pass, that in a language of such extreme antiquity, the word representing *seven* is the vehicle to convey such various notions? Is it not the consequence of mankind having, from the beginning, been accustomed to assemble on every *seventh* day, for the acknowledgment and worship of the Divine Omniscient, as the witness of the most secret transactions, and the avenger of moral wrongs? An oath is a solemn appeal to God concerning the truth of what we affirm, imprecating his vengeance in case of falsehood. What can we conceive more natural, than that the stated worshippers of Jehovah, every seventh day, should use the term *seven* in their language, a little differently modified, as the name of such an appeal? This is, in fact, no more than what is done amid all the copiousness of a modern language. Thus, a peculiar process in forming a good road, is designated by the name of McAdam, the inventor. It may, again, be asked—How came the same term to be employed to express the idea of satisfaction or fulness? Let the Apostle Paul answer the question: "An oath for confirmation is to men the end of all strife." It gives satisfaction. What on earth can be more satisfactory, than the solemn affirmation of a truly religious person, who feels himself under a moral necessity of speaking the truth? Not to insist on the near affinity of the idea of satisfaction with that of fulness—what can be more satisfying than the shade of the tree of life, to those whose taste is gratified by the fruit of it? Can we wonder, then, that the same word is used in the sixteenth Psalm, to express the happiness of the exalted Saviour? "In thy presence is fulness of joy." I appeal again to competent judges—all persons of candour and sound sense—whether we can have a fuller or clearer demonstration, than that the very language of the Hebrews contains evidence of the existence of the weekly Sabbath from the very infancy of our race.

Hence, also, we see the reason why the number *seven* is so used, as to be pre-eminently styled the number of perfection.—Thus, we read, that "a sluggard is wiser in his own conceit, than *seven* wise men that can render a reason;" that is, his wisdom exceeds the aggregate of all the wisdom which can be mustered: Thus, highly refined silver is said to be purified *seven* times: Thus, Jacob bowed before Esau *seven* times: And the Lamb, in the midst of the throne, is said to have *seven* horns and *seven* eyes, to denote the infinite fulness of his power and wisdom. For the same reason, the number *seven* appears pre-eminent in very many prescriptions of the Mosaic law. These examples are so numerous, as to compel me to notice them in one group.

But we are not under the necessity of confining ourselves to the sacred writings, to demonstrate the significant pre-eminence of the number *seven;* since it bears the same mark of distinction in the Gentile world.—Here, therefore, let us advert to a very ancient drama, translated from Sanscrit by Sir William Jones. He styles the author, "The Shakespeare of India." The title of the work is "Sacontala, or the Fatal King." "The hero of the piece" is tho't to have been "nearly contemporary with Obed or Jesse." In this drama, the sun is said to be drawn by *seven* steeds. A very powerful force is, evidently, thus designated. But it is as evident that the phrase was not intended to be definite. (See page 83, quarto edit. London.) In page 97, is found the clause following: "This earth, with *seven* peninsulas." It appears from the connexion, that this language is also used in an indefinite manner, and designed to represent the whole world. No further remarks appearing necessary here, the reader is left to his own reflections, with one interrogatory: What made the number *seven* so conspicuous among the East Indians?

In the next place, the reader's attention is directed to a popular notion, evidently stamped with great antiquity. It has often been said, that if a man have *seven* sons, born in a series of immediate succession, the last will be a physician. What gave rise to such a notion? Does it not appear that the number *seven* is supposed to possess some preternatural virtue, so as to operate like a talisman? Again, among popular marvels, who has not heard of "the *seven* wonders" of this and that region? No philosophical student of the history of our race, I am confident, is prepared to refer these notions, transmitted from generation to generation, during a series of ages, to *accident*, that monstrous nothingness, to which dark credulity alone can have given birth, and of which the offspring is atheism.

I cannot dismiss this curious topic, without reminding all rational believers in that divine providence which presides over the birth of every being, who is "midway from nothing to the Deity," of what is recorded concerning the ruddy youth, who, in obedience to a divine call, exchanged the shepherd's crook for the royal sceptre: David, a most eminent type of the Messiah, was the *seventh* son of Jesse.

Here I must notice one scriptural fact, which was forgotten in its proper place.—The existence of the weekly Sabbath alone, in the infancy of our species, can enable us to account for the style of the most ancient specimens of poetry on record.—"Hear my voice, ye wives of Lamech; hearken unto my speech; for I have slain a man to my wounding—even a young man to my hurt. If Cain shall be avenged *seven* fold, truly Lamech seventy and seven fold."

We now proceed to notice other indications of the existence of the weekly Sabbath, before the deluge. The examples about to be cited, cannot, strictly, be called idioms in language. They are rather clear and evident references. We find Noah commanded to take, by *sevens*, of every kind of clean beasts, a male and a female. Likewise, the fowls of the air were to be selected by *sevens*. This communication appears to have been made during the solemnities of the Sabbath; for as much as it is subjoined—"Yet *seven* days, and I will cause it to rain on the earth forty days and forty nights." Thus was it said to Noah and his family—Ye shall enjoy the privileges of the Sabbath but once more, before the commencement of the approaching catastrophe shall make the ark your only refuge. Therefore, make the necessary arrangements without delay. Accordingly, "after *seven* days, the waters of the flood were on the earth."

We also find Noah, at the ends of three periods, each of them consisting of *seven* days, sending forth from the ark a dove, to ascertain whether the waters had subsided. These are *facts* recorded in the history of an event, recognised through the world in the traditions of mankind, referred to in the hieroglyphics of pagan idolatry, and demonstrated to have occurred by the present state of our globe. The children of scepticism and indifference are challenged to give, on their own scheme, if indeed they have any, a rational account of what on our plan appears perfectly natural, and is in full harmony with other indications without number, speaking a language neither ambiguous nor obscure.

Let us now advert to facts, gleaned from other fields, and forming a mass of collateral evidence. Here, for want of many important works of reference, I labour under very serious disadvantage. But, nevertheless, I will endeavour to make the best use of my limited resources. The following extracts and references, given by Parkhurst, in his Hebrew lexicon, will not be deemed of small importance. "We find from time immemorial, says the learned President Goguet, the use of this period among all nations, without variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and in a word, all the nations of the East, have, in all ages, made use of a week of *seven* days." (*See Scaliger de Emendat Temporum. Selden De Jure Nat. et Gent. lib.* iii. *cap.* 17. *Memoire de l'Academie des Inscript. tom.* iv. *p.* 65.) We find the same custom among the ancient Romans, Britons, Germans, Gauls, the nations of the North, and of America. (*See Le Spectacle de la Nature, tom.* viii. *p.* 83. "Many vain conjectures have been formed, concerning the reasons and motives which determined all mankind to agree in this primitive division of their time. Nothing but tradition concerning the space of time employed in the creation of the world, could have given rise to this universal, immemorial practice." (*Origin of Laws, vol.* i. *book* iii. *ch.* ii. *p.* 230. *edit. Edinburgh.*) "The months of the ancient Scandinavians were divided into *weeks* of *seven* days; a division which prevailed among almost all the nations we have any knowledge of, from the extremity of Asia to that of Europe." (*Mallet's Northern Antiquities, vol.* i. *p.* 357.)

To these the following additions are presented to the inquisitive and candid reader. Jewitt, in his narrative concerning the aborigines of Nootka Sound, reports the observance by them of two religious solemnities, of which one lasted *seven* days, and the other fourteen. The writer of these papers is prepared to demonstrate that the language of that people is Hebrew, allowing for some slight variations, which are known to characterise different dialects of the same parent tongue.

I will now adduce *evidence* of what is said concerning the ancient Britons, whose language is a dialect of Celtic. The living remnant of that people call the first day of the week *dydd sul*. The double *d* sounds like *th* in *the;* and *u* somewhat like the same vowel in French. The Latin *dies solis* is evidently a modification of the British phrase; and *Sunday* is a literal translation of both. Now, since the worship of the heavenly bodies was the most ancient kind of idolatry, it was natural for apostates from the worship of Jehovah, to render the homage, due to him, to the principal luminary, "the glorious king of day," and to act thus on the *day* sacred to the divine Creator.—Let any person, who can, give a more rational account of the fact. It behoves the contemptuous scoffer to tremble.

It is now high time to fix our attention on what the literature of the ancient Greeks presents, on the subject of a weekly Sabbath. Chronology testifies that *Hesiod*, a Greek poet, flourished 870 years before Christ. That celebrated author styles the *seventh* day, "The illustrious light of the sun." You see his language in the following line:—

Εξδοματη δ' αυθις λαμπρον φαος ηλεϊοιο.

The first word is the Greek term for week, and is formed from επτα, seven. The last word of the line has for its root ηλιος, sun.

The same ancient language contains εξδομαγενης, born on the seventh day. That word occurs in an epithalamium or nuptial song for Apollo. The Greeks had four Apollos; but the true Apollo is thought, for good reasons, to have been the same personage with the *Osiris* of the Egyptians, who was the symbol of the *sun*. The assignation of Apollo of having been born on the *seventh* day, demonstrates the high estimation in which that day stood. The real import of ηλεϊοιο seems to be—*made illustrious by the sun*, or by divine worship.

Our next authority is *Homer*, who flourished 907 years before Christ. Homer says—

Εξδομαϊη δ' απειλα κωτηλυθεν ιερον ημαρ.

"Then came the *seventh* day, which is sacred or holy."

We must beg the reader to be patient yet a few moments, while a brief notice is taken of an interesting document recently published. It is found in the Asiatic Journal, and respects a Jewish colony in China.—"The prime minister of the empire affirms, that the Sabbath was anciently observed by the Chinese, in conformity to the directions of the king, [canonical books]; and that the Jewish letters approach nearly to the form of the ancient Chinese characters."

The printer and the reader unite in saying—Enough at present. Their decision is holden in profound respect, by

AN OLD STUDENT OF ANCIENT FACTS.

For the Western Recorder.

THE MATTER AND MANNER OF THE SAVIOUR'S PREACHING.

"For he taught them as one having authority, and not as the scribes."—*Matt.* 7: 30.

(*Concluded from No.* 3, *Vol.* 4.)

The manner of our Saviour is often quoted, to justify a method of preaching that not only falls far short of his example, but is also absolutely contradicted by it. What I mean is this. We are frequently told that Jesus was a very mild, tender and suasive preacher. That he never voluntarily and designedly said any thing, for the purpose of stirring up the unlovely passions of men. Now all this is true, but for what *purpose* is it said? Is it, merely, that his example may invite his ministers to imitation in these particulars? or is it, also, for the purpose of condemning that plain and faithful dealing with sinners, which sets before them their true character, and condition, and throws them directly and fully into the hand of a sovereign God? Was not Jesus, also, plain, faithful, direct, and pungent in his preaching? Now, is it supposed that the manner of the Saviour, urged upon us in the first mentioned particulars, furnishes us with a full view of his example? And is it supposed that there are any who deny that the Saviour was thus meek, and mild, and suasive? or that there are any who lay it down as a maxim, that the truths of the gospel should be so exhibited, as to awaken the wicked and repelling passions of men? Your correspondent, Mr. Editor, has never yet seen the man who adopted the sentiment, that the way to bring sinners to Christ, is first to make them angry, by the use of abusive and reproachful epithets. I am fully aware, and as fully believe, that no man can preach the *whole truth* of the gospel, as it *ought* to be preached, and as the blessed Jesus preached it, without giving *offence*. But I am not aware, nor can I believe, that any minister of Christ has adopted it as a settled rule, that to profit sinners by the gospel, one prominent point of labour must be, to make them angry. I fully agree with the excellent Cecil, that "It is a foolish project, TO AVOID GIVING OFFENCE; but that it is our duty to avoid giving UNNECESSARY offence." What to me seems to furnish just ground of complaint, with reference to those who quote the example of the Saviour in the manner I have spoken of above, lies in the two following things. The first is, that the quotation is almost always made, with a view to condemn a plain, full, and clear exhibition of gospel truth; and those who make it, *seem* to have supposed that such an exhibition of truth must have something wrong in its *manner*, from the fact, that it *stirs up the wicked passions of men*. Is this a fair inference? Might I not, on ground quite as tenable, infer, that those who think it is, must have come to the conclusion, that the *offence* of the gospel has ceased; and that the whole truth can now be preached, as it ought to be preached, and as Christ and his apostles preached it, *without awakening the enmity* of the carnal mind? On this point I most heartily concur with the excellent man whose name I have just mentioned. "The *cause* of enmity against real christianity is in the heart. The angel Gabriel might exhibit the truth; but the heart would rise in enmity. To suppose that there is any way of preaching the cross, so as not to *offend the world*, is to know nothing of the subject." The second ground of complaint is that to which I alluded, in the closing remark in my last article on the subject in hand; that such a quotation of Christ's example, makes an unwarrantable *selection* from among those attributes of the Saviour's manner, every one of which is of equal importance to the perfection of his character; and which, in their wonderful *combination, only*, throw an unfading and immortal lustre over his whole life. Why say that Jesus was all meekness, mildness, suasion? Does this give us his whole character? Are we to understand by this, that he was not bold, direct, personal, sometimes awfully terrific, in his communications with sinners? Or are we to understand that these latter attributes are incompatible with the former; and that the whole cannot be combined in the same person? The history of our Lord's life and preaching teaches us that they were combined in him; and it was this, beyond a doubt, that imparted to his character an unequalled moral grandeur and dignity.

It is delightful, always, when the way has been properly prepared for it, to see a minister of Jesus overwhelmed, when contemplating the *condition* of sinners. He thus shows how tenderly his heart is affected, when looking at the danger of his hearers, and anticipating the future and unending misery to which they are exposed. But should this be the only theme on which he should dwell, could he be expected to become instrumental in convicting them of sin? When looking at the *character* of sinners, is it possible, from the nature of the object contemplated, that the same feelings should pervade the soul of benevolence, that cannot fail to result from a view of their *condition?* It is no marvel, that the heart which is filled with the love of God, should be agitated, alternately, with the different emotions of *horror*, and deep and thrilling *tenderness*, when contemplating, at one moment, the *character*, and at another, the *condition* of the ungodly. Such diversity of feeling is in perfect accordance with the principles of our nature. Are the feelings we cannot fail to indulge, when looking at a murderer, the same that heave the bosom, and beat upon every pulse of the soul, when we see the criminal on the scaffold, pale and trembling, with the rope about his neck, just ready to launch into eternity? Should a minister of Christ always speak of the love of God, in sending his Son into the world to save sinners, he would indeed dwell upon a delightful and glorious theme, and would imitate, in part, the example of his Lord. But how could he be expected to enforce upon sinners the *obligations* they are under to embrace Christ, while he should keep out of view, the character of God, as a wise moral governor, and a holy and just sovereign—the character of his law, and the sovereignty of his grace, and the guilt of violating that law, and of rejecting offered mercy? Now the feelings of the blessed Jesus were different, as he viewed sinners under the different aspects and relations of *character* and *condition*. Here we have hit upon the truth, that dissolves the charm which this moral talisman has thrown about the example of our Lord, when he has been spoken of as all mildness, and persuasive eloquence, and heavenly compassion. Jesus both spoke and felt differently, when contemplating the *character* and the *condition* of sinners. He thunders out against them the terrible anathemas of the law, when his eye is fixed upon their desperate guilt and daring rebellion. "He that *believeth not*, shall be *damned*"—"They that have *done evil*, unto the resurrection of *damnation*"—"WOE unto you that *laugh now*, for ye shall *mourn and weep*." But ah, how his bosom heaves, and his eyes overflow with tears, when he contemplates their approaching doom, and turns his tender ear to listen to their deep wailings in hell! "O that thou hadst known, *even thou*, at least, in this thy day," &c. "O, Jerusalem, Jerusalem—how often would I have gathered your children," &c.

How painful has it often been, and to such pain your correspondent, Mr. Editor, has lately been compelled to submit, to hear such passages as the following quoted as evidence of the manner in which sinners ought to be addressed by the servants of Christ. "*Son*, remember," to the rich man in hell: "*Friend*, how camest thou in hither," to the man without a wedding garment: And the following, as evidence of the feelings which they ought to manifest: "O, that thou hadst known," &c. "O, Jerusalem," &c. Nothing can more clearly evince the importance of the distinction I have noticed above, than the quotations just made.—They exhibit, fully, the *feelings* of the divine Saviour, and his *manner*, when looking at the *condition* of sinners. How different his expressions and conduct, when contemplating their *character*. The rich man could not have *one drop of water* to cool his tongue: And of the man who had manifested his contempt of the marriage solemnity, by not coming properly clothed, the master of the feast said—"Take him, *bind him hand and foot*, and cast him into *outer darkness:* There shall be *weeping* and *gnashing of teeth.*" Immediately after he had wept over Jerusalem from the mount of Olives, he descended and repaired to the temple, and having made a scourge of small cords, drove from their places those who polluted the house of God, and turned over the tables of the money changers, and said—"It is written, my Father's house shall be called a house of prayer; but ye have made it a den of thieves." Here he manifested a zeal, which in these days *would be*, and in those days *was* called madness. The different feelings of the divine Being, when contemplating the *character* & the *condition* of sinners, are very distinctly exhibited in all his communications to his guilty creatures. When he looks at their *character*, frowns cover his face, lightnings clothe his arm, and he thunders with his voice; but when his eye is turned upon their *condition*, his heart bleeds with compassion, and the meltings of tenderness flow from his lips.

The defect in the quotations alluded to, as illustrative of the Saviour's manner, of which I complain, is not so much positive, as negative. There is truth in them; but not *all the truth* which the subject demands. Nor is this a harmless defect; it is most direful in its tendency and results. It cannot fail to be perceived, that this method of

addressing sinners, when the object is to call their attention to the naked guilt of their character, is very directly adapted to make them feel that they are to be *pitied*, rather than *condemned*. And I have scarcely a doubt, that the almost universal feeling of sinners, that they are in an *ufortunate*, rather than a *guilty* condition, arises from the single fact, that they are more plied with motives drawn from the consideration of their *own safety*, than with those which might and should be drawn from the consideration of their *guilt* and *daring rebellion* against the eternal King of Heaven.—The former address their selfishness, and making them pity themselves, lead them almost by necessary consequence, to lose sight of their desperate wickedness. The latter bring them up under the pure eye of a sin-hating God, and holding them up to themselves in the light of his holy law, as justly condemned rebels against the glorious Sovereign of the universe, are directly adapted to awaken in them the conviction, that they deserve the damnation of hell.—Such a conviction, only, will ever make them feel their need of a Saviour, and properly appreciate the infinite condescensions of the grace of God. Let me not be supposed to condemn either of these methods of treating with sinners. Each is to be pursued in its appropriate place. The *destiny* of sinners is inseparably connected with their *character;* but their inexcusable *guilt* should always be held up to their view, as the reason that they are exposed to the unutterable wrath of God, when the minister of Jesus pours out upon them the overflowing tide of his compassion, in prospect of their final and awful doom.

Is it said that the ministers of Christ are not to follow his example, because in many cases he acted as the omniscient Judge, and not as a mere man. The objection is good, in so far as it relates to his acting as God. But is he not in other respects an example? The apostles seemed to take him for an example. This is evident, not only from their own declarations, but seems, also, quite clear, from the manner in which they were treated by men. Whatever was the character in which our Lord addressed sinners, whether as the omniscient Judge, or as a mere man, one thing is evident, that his preaching, and his intercourse with men, awakened the most violent opposition, and excited against him most desperate and cruel persecution. Did he point out to the Pharisees their hypocrisy, as the omniscient Judge? He was persecuted for it, unto death. Did he do this as a mere man? The result was the same. His faithful apostles, and especially Paul, whatever may have been their manner, were no more successful in avoiding the persecutions of sinners than was their Master. I am not pleading for a harsh, unfeeling, denouncing system of preaching. Let not this be supposed. No: My object simply is, to maintain, that *plain, direct, faithful* preaching, is *that* which the gospel requires; a preaching, which will not leave the hearers to doubt that the truth applies to *them;* a preaching, that will trouble the conscience—that will not let sinners go away, and applaud the sermon, while they make no application of the solemn truths of God to themselves. The great end of preaching is to make men *feel* that they are God's *enemies;* that they are under his *wrath* and *curse;* that, whatever their external conduct may be, they must, eventually, be cast into hell, if they do not love God with all their hearts, and manifest in their lives that obedience which is the fruit of love. Now, the preaching that is of this character cannot fail to awaken the repelling feelings of the carnal mind. It did so when JESUS preached. It did so when the APOSTLES preached. What different result can be expected, where truth is so *exhibited*, as to *sting* the sinner's conscience? When the Holy Spirit operates conviction on the sinner, what is the effect produced? Does not both the experience and observation of Christians teach us, that the heart rises in opposition, most desperate and violent, even against the blessed God himself? And can it be supposed, then, that sinners, by the power of moral suasion, may be lulled into calmness and submission, when, in the great majority of instances, if not universally, they fearlessly engage in dire contest with the Eternal Spirit, when he sets their sins in order before them? I I am entirely prepared to say, that no minister of Christ should preach with a *view* to awaken the repellences of prejudice; but I am equally prepared to say, also, that no minister *can* preach, as he *ought* to preach, *without* awakening them. The gospel, from the very nature of its demands on sinners, and from the nature of their sinful hearts, *must* produce such a result, where it is so *plainly* and *faithfully applied*, that sinners are made to *feel* that the truth has respect, personally, to themselves. This must be so, or else the controversy between God and man is not justly exhibited in the bible. What are we, otherwise, to understand by such expressions as the following? "In the world ye *shall have tribulation:*" "Whosoever will be the *friend* of the *world* is the *enemy* of God:" "They that will live godly, in Christ Jesus, *shall suffer persecution:*" "Ye shall be *hated* of all men, for *my* sake:" "And they shall *persecute* you and *kill* you:" "I came not to send *peace* on earth, but a *sword*." On this point I have but one more remark to make; it is this:—There are sufficiently powerful temptations set before the ministers of Christ, to preach smooth things, arising from their love of ease and applause, without labouring to establish, either from select portions of the scriptures, or by any approved system of mental philosophy, a method of preaching, which, instead of *counteracting*, is directly adapted to *increase* their force.

With regard to the Saviour's preaching, I would briefly remark in a few particulars:—

1. That it was adapted to the character and condition of his hearers. He addressed sinners as sinners, and saints as saints, making a difference. He gave the *promises* and *consolations* of the gospel to saints, and poured forth its *terrible denunciations* against sinners. So should his ministers. Would our Saviour have made such an application as the following, of that sweet prediction of the prophet, respecting the tender care which the Messiah would exercise over his dear, afflicted and trembling people? "A bruised reed shall he not break, nor quench the smoking flax, until he bring forth judgment unto victory:" That is, he shall deal so *kindly* and *tenderly* with *awakened* sinners, not *converted* sinners, as will neither discourage nor enrage them, but carry on the work of salvation. How widely would such a course differ from taking the "children's bread, and giving it to the dogs?"

2. The Saviour did not make any distinction between his hearers, on account of their rank, influence, or wealth. He condemned *sin* in *all*. He spake *plainly* to all, of *heaven* and of *hell*. So should his ministers. No earthly distinctions will be pleaded in justification of sin before the bar of God. He will doom the proud, and fashionable, and rich sinner, *though a king*, to hell, with the same settled and unchanging purpose, that he will the most wretched *outcast* of guilt and infamy that ever polluted his footstool. Nor will heaven be more moved to see a rich sinner, who had rolled in wealth, or swayed a sceptre, go down to hell, than a guilty beggar, from a hovel, or a pallet of straw; unless it may be, that the righteous judgments of God, being rendered more conspicuous in the condemnation of the former, will awaken a deeper toned feeling, and a more elevated song of praise, to the glory of vindictive justice. The *value* of the *deathless soul* should fill the eye and command the labouring thought of the ministering servants of Jesus Christ, whilst all *external distinctions* should fade and vanish from their view.

3. The manner of the Saviour was so *earnest*, that he evinced to all, that he *believed* and *felt* what he said. It was, doubtless, his peculiarity in this particular, by which he was distinguished from the religious teachers in his day, that awakened *their* opposition to him, & made sinners, *generally*, feel so uneasy. In this his ministers should imitate him. The consequences of their ministry are solemn, and will be lasting as eternity. The unchanging destiny of immortal beings depends upon the manner in which they exhibit and press the truth of God. Alas, for the watchman, who shall stand at last before the Judge Eternal, with garments dyed in the blood of damned souls!

S. P.

Religious Intelligence.

CALL FOR AMERICAN MISSIONARIES IN GREECE.

The lamented Fisk, of Palestine, a short time before his decease, addressed a letter to the Society of Inquiry at Princeton Theological Seminary, setting forth the moral and religious condition of Greece, together with her national prejudices, as offering strong inducements to the enterprise of young clergymen in this country, who are willing to devote themselves to the cause of missions. Some of the same particulars are also contained in a letter by Messrs. Goodell and Bird, to the Society of Inquiry at Auburn, which we published a short time since. But the following extracts from Mr. Fisk's letter, (for which we are indebted to the Philadelphian), will be read with special interest. The date is Beyroot, Sept. 1825.

The Greeks need missionaries, for though nominal Christians, yet they pay an idolatrous regard to pictures, holy places and saints.—Their clergy are ignorant in the extreme. Out of hundreds, you will scarcely find one who is capable of preaching a sermon. Of course, there is little preaching; and that little is oftener an eulogium on some saint, than an exhibition of Christ's gospel. The people are consequently ignorant & vicious. Before the Bible Society began its work, the Scriptures were rare, and in most of the schools that exist, the children merely learn to read ancient Greek, without understanding it. Greece offers to view an extensive missionary field; the different divisions of Greece, properly so called; the numerous islands of the Archipelago; a multitude of Greeks scattered over all Turkey; convents innumerable; thousands of schools, now almost useless, but needing only a proper organisation and suitable books, to render them nurseries of sound learning. Nor should it be forgotten that the Greek church is intimately connected with the predominant church in the immense and rising empire of Russia, and has more or less direct or indirect influence upon all the oriental churches—Armenian, Syrian, Nestorian, Coptic, and Abyssinian.

The Greeks offer to missionaries many excellent materials to be wrought into the great spiritual building—powerful intellect, lively imagination, zeal, energy, enterprize, enthusiasm, love of learning, & liberty which 400 years' barbarous slavery have not been able to destroy; an earnest desire for civilization; a remembrance of what their fathers were, and the hope of being what England & America now are; and all these traits of character brought into action by the idea that the present is the period of their national regeneration.

The Greek church itself opens the door to missionaries. It has always allowed the distribution of the scriptures, and has had disputes with Papists on this point. The Greek patriarchs, archbishops and bishops have generally favoured the cause of the Bible Society, and have more than once written pastoral letters to recommend its object.

We have printed many thousand tracts in Greek; they have been received with pleasure, and ecclesiactics and dignitaries of the church assist in distributing them.

Several important errors of the Papists have never been admitted by the Greeks; such as papal supremacy, purgatory, selling indulgences, the inquisition, forbidding the scriptures, and giving the Lord's supper in only one kind.

The Greeks, however, pray to saints, and enjoin auricular confession, and pray for the dead, and know of no other regeneration than baptism.

The present is the time for a mission to Greece. The nation is roused; the elements of national and individual character are all in motion.

Americans should undertake this mission. The prejudices of Greece are all in her favour. The missionaries should ere this have been near the field, learning the language and preparing to act. Brethren, let no time be lost. Who would not love to preach in Greek on Mars hill? Whose soul would not be filled with holy joy and trembling, at the thought of writing letters to evangelical churches, planted by his own preaching in Corinth and Thessalonica? And how ought a Christian from America to feel at the thought of introducing christianity into such a nation as Greece, at the very commencement of its political existence.

Brethren, if I knew you personally, I would call some of you by name, and put the question to your consciences, before God and in anticipation of the day of judgment—"Will you espouse the cause of the Greeks, not politically, but religiously? Will you not call on the public to send them bibles and messengers of peace? Will you be the first man to undertake the work?"

NEWS FROM THE MISSIONARIES TO PALESTINE.

Most of our readers are aware that two missionaries, Rev. Messrs. Gridley and Brewer, sailed from Boston in the month of September last, to join the Palestine mission. A letter has been received in this city from the latter gentleman, dated *Off Malta, Nov.* 13, 1826.

MY DEAR SIR—We are now on our seventh day's passage from Messina, during which time we have experienced almost constant gales and head winds. Indeed, two nights ago, when the shipmen deemed that we drew near some country, "and we had sounded and found not *twenty*, but forty fathoms," we had a night so boisterous that we much "wished for day." A gracious Providence has however preserved us, and though we have not yet escaped "safe to shore," yet we hope before sunset, to meet our friends at Valetta harbor, [Malta.]

We had a passage of five weeks out, [to Gibraltar], and were kindly welcomed by Rev. Messrs. Protten and Barber, two Wesleyan Methodist missionaries, stationed there. They have a little church of seventy-five members—occasional additions chiefly from among the soldiers. There is also a military chaplain; and besides these, I know not that there are any other protestant clergymen, among a population of more than thirty thousand. As you may well suppose, there is therefore but little apparent vital piety among the crowded population of the rock.

From Gibraltar we sailed after only four days stay, in a brig bound for Malta and Messina, hoping to make the former place first. We were, however, compelled by contrary winds, to put in at Messina, whence, after a few days lying in quarantine without getting *pratique*, we sailed as I have mentioned, a week since.—*N. Y. Obs.*

MISSIONARY SPIRIT RISING.

Extract of a letter from a student in Princeton Theological Seminary, to his friend in this city, dated Jan. 11, 1827.

"It has long been my determination, if permitted to complete my studies, to tell of Jesus to those who sit in the region and shadow of death. This was my object when I commenced my studies, and I have never wholly lost sight of it. Of late I feel more determined than ever, to fit myself as soon as possible for the work.

"The cause of missions is beyond all doubt gaining ground in this Seminary.—The *last appeal* of the lamented GORDON HALL, awakened feelings in the minds of many here, which, I trust, will not soon be forgotten. A number are thinking seriously of devoting themselves to the work.

"There is nothing particularly interesting in the religious prospects of this section of the country. Most of the churches, so far as I can learn, are still sleeping; and I know not but ministers are sleeping with their people. As yet, this part of the country has not been favoured as much as many others, with revivals of religion. Unless the attention of our churches can be more effectually turned to this subject, so that they will pray more earnestly for the outpouring of the Spirit, and pray in faith, I know not when we shall see better times."—*ib.*

Revivals.

Conversions in the Colleges.—The number of hopeful instances of conversion, during the revivals in the New-England colleges, the past year, is stated at 109

The number in Athens college, Geo. during the same period, is stated at 27

The number in the colleges in the state of New York, at only 7

Total, 143

In two of the colleges above alluded to, a revival commenced on the day of the concert. Those favoured in New-England were Bowdoin, Dartmouth, Middlebury and Williams. Centre College, in Kentucky, should have been added to the above list. Several of the American colleges have never been blessed with a revival of religion.

New-Hampshire.—The Repository & Observer mentions having recently heard from thirty towns within *the limits* of that *state*, that are favoured with the reviving influence of the Holy Spirit, in a greater or less degree. The names are—Pembroke, Dunbarton, Goffstown, Bedford, Nassau-village in Dunstable, Nottingham-West, Litchfield, Merimack, Hopkinton, Ackworth, Alstead, Boscowen, Canterbury, Northfield, Loudon, Gilmanton, Durham, Dover, Newington, New Market Factory, Stratham, Hampton, Northampton, Rye, Greenland, Exeter, Portsmouth, Groton, Hebron, Concord.

Of the 60 converts at Hampton, 30 are members of the Academy.

Cayuga Presbytery.—By the narrative of this Presbytery, which has been furnished for the columns of the Observer & Chronicle, it appears that nine out of the forty-two churches within their boundaries, have been favoured the year past, "with refreshing from the presence of the Lord." The places thus favoured are Courtland village, Marcellus, Genoa, Groton, East-Cayuga, Auburn, Ithaca, Danby, and Candor; most of which have been formerly noticed in the Recorder.

In Courtland village, the work, which had become very powerful, received a sudden check on the sickness of the clergyman, from which it had not recovered. More than one hundred are numbered as fruits of the work.

In Marcellus, a year ago, the work, which had assumed a most interesting aspect, "suddenly stopped. Zion ceased to travail, and no more children were born." The subjects of this work are stated at forty, among whom were small children, "and universalists."

The Presbytery notice the work at Ithaca and Danby, as follows:—

Upon the congregation in Ithaca, the Holy Spirit has come down with resistless and overwhelming power. Those doctrines of the cross which have ever been to some a stumbling-block, and to others foolishness, and against which the pride of the carnal heart has always aimed a deadly opposition, have there proved the power of God unto salvation. That congregation has the name of being always attentive to the means of grace, and on several previous occasions the humbling truths of the gospel have found their way to the consciences of numbers of the impenitent. But never before has that place been favored with a work so general in its influence. During the two past years, religion appeared in a very declining state, especially the last; and it was not till the month of June, that the state of things became more encouraging. At that time three pious females, taking a view of the desolations of Zion, had their hearts drawn out in prayer to Israel's God. Like those pious Jews spoken of by the prophet, they spake often one to another, to encourage each other's hearts, and to strengthen each other's hands. Through their united exertions, a female prayer meeting was revived, which had been suffered to decline. The spirit of prayer thus enkindled, continued to increase and spread, till about the middle of October, when the whole church seemed to travail in birth for souls. This spirit of agonising prayer was in most cases not general, but specific in its object; taking hold of particular individuals; and many times it would not be a parent, or a child, a brother or a sister, a near neighbour or a dear friend, but some one who was scarcely known in society; some one whose case had never before excited any special interest. To such subjects the hearts of Christians would often be directed, without their being able to assign the reason, and would be drawn forth in the most agonising supplications, while for the time the dearest friends, who were in a Christless state, would be comparatively forgotten. These prayers in many cases received the most signal answers, and the promise was often literally fulfilled, "While they are yet speaking, I will hear." While a little group of Christians would be gathered together with one accord in one place, to pray for some distressed sinner without his knowledge, light would break into his soul, and leaving his retirement for the purpose of informing his christian friends that he had found the Saviour, he has discovered them agonising at a throne of grace in his behalf. For some ime after the commencement of the work, it was mostly confined to children; but afterwards it almost entirely left the children, and passed up to persons of mature age. And of the 250 hopeful converts, are to be found persons of every age, of every class in society, of every complexion of character, and of every grade of mental cultivation. The libertine has been reformed; the man of strict morality has felt his need of that holiness without which no man shall see the Lord; and many a cold professor has felt the anguish of a wounded spirit, and been brought again to cry for mercy.—There has been nothing noisy or disorderly in their solemn assemblies, even when the excitement was at its height; but while sinners have been suffering the most awful agony, so that their trembling limbs have been actually unable to support them, the house of worship, save the speaker's voice, has been as silent as the grave. In most cases, the distress of mind has been most pungent, produced by a strong conviction of an entire alienation of the heart from God; and such convictions have usually been followed by very comforting views of Christ, as a Saviour almighty, and in every respect all-sufficient. This revival numbers among its subjects, more than half, both of the teachers and scholars of the Sabbath school—and the precious work still continues.

In the congregation at Danby, the work has been quite as powerful, and perhaps even more so in proportion to its numbers than at Ithaca. The commencement of the work in the two places was nearly simultaneous, and most of the remarks which have been made in reference to the work at Ithaca, will apply also to that at Danby. The state, both of religion and of morals, had antecedently been very low; but in the progress of the work, almost every house has been visited, and in some almost whole families have been taken. The hopeful subjects of the work, which is still in progress, amount to two hundred.

In Genoa, the work became more particularly interesting after a church fast, where there seemed to be some deep searchings of heart among professors. Number of subjects about 50.

In Cayuga, the subjects of the work are stated at 25.

In Auburn, the hopeful subjects are 60 or 70; the work was still in progress, at the date of the narrative, but not general throughout the congregation.

The work in Candor was in its incipient state.

The aggregate of hopeful conversions noticed in the foregoing details, is *nine hundred*. Six hundred and seven have been added to the nineteen churches from which reports have been received, making an aggregate now in the communion of those churches, of 2348. From twenty-three churches no report has been received.

In speaking of means, the Presbytery mention, as having been generally employed, "a plain and faithful exhibition of gospel truth, the instruction of Sabbath schools and Bible classes, and private addresses to the consciences of the impenitent."

In almost or quite every case, we have heard of the conversion of sinners being preceded by a very uncommon spirit of prayer on the part of Christians. In regard to those places for which God had blessings in store, he seemed to say—"I will yet for this be inquired of by the house of Israel to do it for them." And in several cases this spirit of fervent wrestling with God was commenced amongst pious females. Oh, that all our mothers and daughters in Israel, would feel that they have an important work to perform in relation to the kingdom of Christ.

Bennington, Vt.—The revival which commenced in a remote part of this town, it seems, has lately increased and become general in its character.

WESTERN RECORDER.

UTICA: TUESDAY, MARCH 6, 1827.

Matter and Manner of the Saviour's Preaching.—The last article of our correspondent S. P. on this subject, is found in the previous columns. The whole has been to us a most interesting discussion; but we have been particularly struck with that distinction which represents the Saviour as speaking and feeling differently, as he turned his attention to the character or the condition of sinners. As man, he was subject to like passions with other men, sin excepted. He would, therefore, at one time, feel the yearnings of pity, while he cast his eye upon the lamentable condition of the heirs of everlasting misery; and at another, when his keen eye pervaded their inmost souls, and traced out all their abominations, speak forth the vivid language of holy indignation. An unbeliever could say—"Never man spake like this man;" and a heathen—"He was *terrible in reproof*." An army, when he spake, could go backward and fall to the ground.

The distinction we are now alluding to, pervades the preaching of the apostles not less than that of their divine Master. To one it was said, in the gentlest accents—"Understandest thou what thou readest?" To another, and that *personally*—"O, full of all subtlety and all mischief; thou child of the devil; thou enemy of all righteousness." The ambassadors of God, at the present day, notwithstanding miracles have ceased, are bound rightly to divide the word. The invitations of mercy, and the breathings of pity, are not to be confounded with the stern language of denunciation and rebuke. Both have their place. Let both be holy, and both have strict relation to existing circumstances. This subject, it is to be feared, has not been sufficiently understood.

The Sabbath.—The first article under the head of communications to-day, contains facts and inferences respecting the early institution of the Sabbath, which will commend themselves to the attention of the philological student, and the lover of sacred truth. Science never becomes more worthy of our attention, than when it sheds its radiance on the pages of inspiration.

American Bible Society.—Since the first formation of this society, in 1816, "it has published about half a million of scriptures; yet in our own country, we have about 3,000,000 of people who are without the bible; and in Spanish America and Brazil nearly 20,000,000 are without it." *Monthly Extracts, New Series, No. 2.* If to this statement be added the wants of Greece and Palestine, and of the millions of destitute heathen, it will be easy to discover that there should be a great increase of exertion in the cause. This is needful merely for the supply of our own country. Nearly $36,000 were raised during the first year of the Society's operations; but though there has ever since been a gradual increase of funds, this increase has borne so little proportion to the increase of population, that "now, in 1827, there is every reason to believe that one-fourth of the inhabitants of our country are living without the bible in their hands." "There never was a time," say the committee, "since the formation of our society, when its friends were called upon more loudly, than at present, to supply the wants of our own people."

The British and Foreign Bible Society raise $400,000 annually—the American only $50,000. What a disparity!

Newton Theological Institution.—This infant institution, under the patronage of the Baptist denomination, near the city of Boston, has two professors and eight students attached to it at the present time. Measures are in progress for the establishment of an additional professorship of Biblical Theology, on a permanent fund of $20,000.

A County Prayer-Meeting.—One of the western missionaries mentions in his communications to the parent society, the existence of a *county prayer-meeting*, "held the third Wednesday of every month, in which the people of God from various parts of the county, have with one accord united in supplication for the descent of the Holy Spirit." The meeting has been regularly attended for more than four years.

The Widow and Children of the late Rev. J. C. C.—A fund of $2,565 15, received in donations, by Wm. Wolsey and David Allen, Esqs. of the city of New-York, for the relief of the widow and children of the late Rev. James C. Crane, has been invested at 7 per cent interest.

Suppression of Intemperance.—The students of Yale College lately passed a resolution unanimously, to exert their influence while in college, and to use afterwards through life, every honourable means for the suppression of intemperance.

Oneida Bible Society.—An important notice by the committee of this society is found in a subsequent column.

For the Western Recorder.

MR. HASTINGS—I send you an extract of a letter from a clergyman, who has been and still is engaged in an extensive revival of religion. The work, so far as I can judge from the information I have received, has been more powerful than that in Oneida county. A LAYMAN.

DEAR SIR—I have received the Narrative of the Revival in Oneida county, and perused it with pleasure. One fact struck me forcibly—the singular coincidence in the general character of the work there and here. In respect to nearly every prominent feature, there is a perfect identity. I cannot doubt it was the same spirit, working one and the self same thing. Revivals of religion are certainly assuming a new aspect. They must be more powerful, or a whole eternity would never witness the millennium. We have indeed witnessed many revivals in our land. Still, as a nation, we are continually receding from the piety of our forefathers. The outpourings of God's spirit, then, must be more powerful.

I am not a little surprised at the clamors which resound through the land against the "*peculiarities*" of these revivals. What peculiarities? Why, the Lord works with increased power. Christians pray with increased faith. Sinners tremble with deeper conviction. Yet good men and good ministers abroad stand amazed, and shake their heads dubiously, as though the ark was rudely handled, and they would fain steady it a little. I can well appreciate the honest solicitude of such Christians. They mean well. But when they suggest to me their doubts concerning these "*peculiarities*," I simply say, "*It is the Lord's work;*" *and if he does not do it* RIGHT, I am not responsible. I have been myself as little in favor of these peculiarities as any one. And as I have looked back with much interest, and traced my progress to my present state of feeling, I cannot but think that the hand of Providence has led me by a way I knew not.

For the Western Recorder.

MR. EDITOR—It is left to your decision whether to publish the following earnest request:—

TO A PRAYING COMMUNITY.

The prayers of those who have an interest at the throne of grace, are requested for a church in your vicinity which is in a state of moral desolation. Divisions have arisen among the church and congregation, and by this means a once flourishing society has become weak and broken. One minister of the gospel has left them, in the course of six months, professedly for want of support; and none can stay among them long in their present state. It now appears that unless the Lord should pour out his spirit upon this people, the "candlestick must be removed." It is not money which we ask. The blessing of the Lord would be worth more to this people than mines of gold, or a thousand rivers of oil. Without it, this once able, but now weak and defenceless church, must be left to wolves and beasts of prey, which stand ready to devour her. Think, oh! think of the triumphs of the adversary. But, with the blessing of God, this church may yet revive, and be arrayed in the garments of salvation. Brethren, pray for us. We would urge our request for the sake of our dear Redeemer, for the sake of his cause, and for the sake of the many around us that are starving for the bread of life.

THE ORGAN OF THAT CHURCH.

To Correspondents.—Our musical correspondents shall be answered next week. "Philemon," "A. B. No. 2," and several other articles, are on file. The remainder of Cyprian's numbers, we believe, are looked for with much expectation.

Political.

CONGRESS.

The Senate, at our latest date, (24th ult.) had been several days engaged in the discussion of a bill relative to the trade with the British colonies—or rather a motion made by Mr. Smith, of Maryland, to strike out the whole bill reported by the committee of commerce, which was but the incipient step to a new commercial contest with Great-Britain, and to insert in lieu of it a bill founded on the proposition of the British government, to which (he said) every one now appeared to be willing to concede. The motion was finally divided, and the question first taken on striking out, which was carried—29 to 19; when the Senate adjourned till Monday.

Several attempts had been made in the Senate, to take up the bill from the House to increase the duty on imported woollens and wool; but without success; and it was believed that it would lie over, for want of time to consider it.

The House of Representatives had spent the week in passing the appropriation bills, for the support of government, the army, navy, &c.

Their labours must have terminated, of course, on Saturday last.

NEW-YORK LEGISLATURE.

Saturday, Feb. 24.—In the Senate, the bill to allow the sale of certain state lands at Salina, and the bill for the settlement of the boundaries between this state and New-Jersey, were read the *third time, and passed.* The compensation to the commissioners under the latter act, is $5 per day, and 15 cents per mile for travel.

In the Assembly, on motion of Mr. Cowles, a resolution was passed, requiring the opinion of the attorney-general, whether justices of the peace appointed for particular towns, can remove to other towns, and there act as justices.

Monday, Feb. 26.—The Senate, in committee of the whole, again took up the bill to regute the election of justices of the peace.

On motion of Mr. Crary, the vote of the committee adopting the first section of the bill, which provides that the election of justices shall be had at the annual election of state officers, was re-considered. Mr. C. then offered a substitute for the first section, declaring that the election shall be made at the annual election of town officers.

The amendment was supported by the mover, and opposed by Mr. Jordan; but the committe rose without taking the question.

In the Assembly, Mr. L. Smith, from the committee to whom was referred the bill, bro't in by Mr. Stevens, providing for the election of justices of the peace at town meetings, made a report, and brought in amendments providing for their election at the general state election. Ordered to be printed.

The House went into committee of the whole, Mr. Piggott in the chair, on the bill "authorising the construction of a canal through the valley of the Chenango, to connect the waters of the Susquehannah with the Erie canal." It directs the canal commissioners to make a canal from the Erie canal, at or near the village of Whitesborough or Utica, to the head of the Chenango river, in Madison county; thence down the valley of the Chenango, to the junction of the Chenango and Susquehannah river, at Binghampton, in Broome co. The commissioners of the canal fund are to borrow not exceeding dollars, for which certificates of stock are to be issued. The tolls collected on this canal are appropriated and pledged for the payment of the interest and final liquidation of the principal, borrowed by virtue of this act; the tolls not to be less than those which now are, or hereafter may be, established by law, on the Erie and Champlain canals.

Mr. Juliand spoke in favour of the bill, at length, and pointed out the great benefits which would result from the making of this canal.—Mr. Livingston also briefly spoke in its favour.

Mr. Foote offered an amendment, that the waters of the Oriskany creek should not be taken to supply the canal. There were many manufactories on this creek, which ought to be protected. Mr. Dayton moved so to amend the amendment, that the waters of the branches of said creek should not be taken. This was assented to by Mr. Foote, and the original amendment was then adopted.

Mr. Starkweather observed that he was not now prepared to give his views on the subject. He should hereafter endeavour to show that this route was not the best which could be selected to connect the Susquehannah with the Erie canal. He therefore moved to rise and report; which motion, after some further conversation, prevailed.

The House then went into committee of the whole, on the bill from the Senate, relative to the sale of lottery tickets. The question was on an amendment proposed by a select committee of the House, that Yates & M'Intyre might keep an office for the sale of lottery tickets, without paying a license. Some discussion ensued, in which the merits of the whole bill were in a measure agitated. Mr. Bucklin maintained that it was unconstitutional and said he should hereafter endeavour so to show it. Mr. Starkweather maintained its constitutionality; that it did not interfere with vested rights. The committee rose and reported, without taking a question on the bill.

Tuesday, Feb. 27.—In the Senate, the President submitted to the Senate a communication from the Greek committee in New-York, asking the state to contribute to the relief of the suffering Greeks.

Mr. Colden offered a resolution, which was adopted, that the above communication be submitted to a joint committee of both houses.—Messrs. Keyes, Spencer and Livingston, were appointed the committee on the part of the Senate.

Mr. Viele, pursuant to notice, brought in a bill to regulate the election of electors of president and vice-president by the people. [The bill provides that the election shall be made by a general ticket.]

The committee of the whole again took up the bill to regulate the election of justices of the peace. The question was on the adoption of an amendment offered yesterday by Mr. Crary, that the election shall take place at the annual election of town officers.

Mr. Crary again urged the adoption of his amendment. It was what the people expected, and he warned gentlemen against disappointing that expectation. If the election of justices of the peace was to be made at the general election, it would turn upon party grounds alone. He deprecated such a state of things, and contended that all experience had shown that elections at town meetings did not turn upon that point; for then party rancour did not prevail, and the people calmly selected the best men to transact their business.

Messrs. Colden, Waterman, Stebbins and Jordan, spoke against the amendment offered by Mr. Crary.

Mr. Viele followed, and maintained that if the amendment of the constitution allowed the legislature to determine upon the time of electing, it was expedient that it should be fixed at the annual town elections. He was of opinion, however, that on strict examination it would appear that the amendment in fact contemplated that the choice should be made at the annual town meeting. He proceeded to analyse the language of the amendment to illustrate his conclusion. It was moreover most proper that the election should take place then, inasmuch as at the general election there were a multiplicity of officers to be elected, and there was much political excitement, when the question would be decided upon party grounds alone.

Mr. Jordan did not apprehend any evil to result from party considerations, should the choice be made at the annual fall elections; it would not, at all events, be greater than if made at town-meetings, where if party feelings did not exist to such an extent as in the fall, yet there were conflicting interests for the success of town officers, and a greater chance would be afforded for petty management, than if the election should be conducted upon party principles alone. He contended that the amendment to the constitution contemplated the choice to be made at the annual fall election.

Mr. Spencer also believed that the amendment could bear no other construction than that contended for by Mr. Jordan.

The question was then taken on the amendment, and lost; when the committee rose and reported.

In the Assembly, Mr. Granger, from the canal committee, made a report, and brought in a bill to make a canal through the valley of the Genesee, to connect the Erie canal with the waters of the Alleghany, and a bill to continue the Erie canal from Buffalo to the navigable waters of the Alleghany.

Mr. Brasher called for the question on the final passage of the bill to incorporate the Farmers' and Mechanics' bank of Albany. A long discussion ensued, which was principally a recapitulation of the arguments heretofore urged on this subject.

On the question being put, the ayes and noes were—ayes 70, noes 44.

So the bill was declared lost, there not being two-thirds (86) of all the members elected to the house, voting in favour thereof.

A message was received from the Senate, with the resolution, appointing a joint committee of both houses to consider on a petition presented to the Senate, by the Greek committee of New-York. The resolution was adopted; and Messrs. Mosely, L. Smith, Trompbour, Birdsall and S. Page, were appointed a committee on the part of the house.

The House then went into committee of the whole, on the Chenango canal bill. Messrs. Mosely and Dayton spoke in favour of an amendment offered by the former, authorising the canal commissioners to make a canal from the Erie canal to Binghampton. The great object of constructing this canal, was to furnish transportation for salt, gypsum, lime and coal. The coal would be wanted principally for the salt works, and the other articles were furnished in abundance in the vicinity of Manlius and Syracuse, which can be transported on the canal south. The shortest route from the salt-works to Chenango-Point ought therefore to be preferred.

Before Mr. D. had finished his remarks, the committee rose and the house adjourned.

Wednesday, Feb. 28.—In the Senate, the committee of the whole again took up the bill to regulate the election of justices of the peace, and agreed to the same. The bill was then reported to the Senate; when Mr. Crary renewed his motion for an amendment, so as to have the election of justices take place at the annual town-meetings; but it was negatived; ayes 8, noes 15; and the report of the committee of the whole was adopted.

The Senate rejected the bill from the Assembly, providing for the final settlement of claims for military bounty lands, by the commissioners of the land-office.

In the Assembly, the bill for the relief of the New-York historical society, granting it the sum of $5000, for the payment of its debts, was read the 3d time and passed; ayes 104, noes 3

Mr. Rhoad offered a resolution, to reconsider the vote rejecting the bill to renew the charter of the Mechanics' & Farmers' bank of Albany; which was laid on the table.

The House again went into committee of the whole, on the Chenango canal bill, and after some further debate, rose without taking any question.

Thursday, March 1.—In the Senate, Mr. Burrows reported a bill to allow the Brothertown Indians to dispose of their lands in this state.

Mr. Spencer, from the joint committee of the Senate and Assembly, to which was referred the memorial of the Greek committee in New-York, soliciting aid for the suffering Greeks, made an eloquent report in favour of seconding the views of the memorialists, and brought in a bill for the purchase of one thousand barrels of flour, to be by the Greek committee forwarded to the sufferers. [Double the usual number of copies of the report were ordered to be printed.]

In the Assembly, the revisors of the laws reported, that the remaining chapters of the first part will be completed by the 15th of April, and that the entire revision will be completed and submitted to the Legislature at its next annual session.

The House then went into committee of the whole, on the bill from the Senate, to regulate the sale of lottery tickets. Mr. Starkweather made a long, able and learned speech in support of the bill; and he was followed in reply by Mr. A. C. Paige, who spoke till the hour of adjournment.

Friday, March 2.—In the Senate, Mr. Wright brought in a bill to incorporate the Tonewanda canal company.

In the Assembly, the lottery bill was again under consideration. It was debated all day; but no question was taken.

Saturday, March 3.—In the Senate, no business of importance was transacted.

In the Assembly, the lottery bill was again under consideration. The first section of the bill, as it came from the Senate, was passed, and the committee rose and reported.

FOREIGN.

An arrival at New-York has brought London dates to the 17th January.

The Duke of York died on the 5th of January. He was to be interred on the 20th; and the English papers are filled with the arrangements for the funeral.

By the death of the Duke of York, the Duke of Clarence becomes heir presumptive to the throne; and at his decease, the daughter of the late Duke of Kent, now aged 8 years.

The packet ship Panther, Capt. Hathaway, from New-York for Liverpool, was stranded on the 14th of January, in attempting to run into Holyhead bay, after losing all her sails in a tremendous gale. Her cargo consisted of 10,000 bushels of corn, 300 bales of cotton, 100 barrels of apples, and two boxes of gold, containing £2000 sterling. The passengers and crew were saved, and one box of gold. The ship and cargo were principally insured in New-York.

From *Portugal* there was nothing new of importance. The presence of the British troops appears to have stopped disturbances, at least till the last dates.

The English minister to Spain, Mr. Lamb, was still at Madrid on the 5th of January; but the king appears not to have been entirely overawed by the threatening posture assumed by England. He was dispatching troops towards the frontiers of Portugal, and several regiments have been sent to the camp at San-Roque, to watch Gibraltar.

The Paris Journal says there are 24,000 Spanish troops on the frontiers of Portugal, and that orders had been given for all the troops in the provinces to march thither.

Ferdinand's government had consented to an interchange of charge d'affaires with Lisbon; but the intentions of the ecclesiastical party were decidedly hostile, and all their influence was in favour of war.

With regard to the feelings of France, there seems still some reason to doubt her sincerity; at least it is doubted by some of the English papers, & by their correspondents at Paris, altho' the professions and apparent measures of the ministry are allowed to be pacific.

From *Greece*, the only intelligence later than heretofore received, is, that the Turks had raised the siege of Athens, and retired to Attica.

Negociations to settle the affairs of Greece are still continued at Constantinople.

Bergami.—A letter from Italy states, that the celebrated Baron Bergami resides on the eastern coast of the Adriatic; that he possesses, besides an estate at Ravenna, the splendid villa occupied by the late Queen Caroline, and a place at Pesaro; and that in the neighbourhood of the latter place, he has purchased no less than twelve farms.

DOMESTIC.

State Insolvent Laws.—On the 20th ult. the supreme court of the United States pronounced its decision on the important question of the constitutional validity of the state insolvent laws. The court was nearly divided. Chief Justice Marshall delivered the joint opinion of himself, Judge Story and Duval, that those laws are unconstitutional and void, as well respecting contracts entered into after their passage as before. Judges Trimble, Thompson, Johnson, & Washington, each delivered his own separate opinion. It appears that they did not exactly agree; but the result is stated to be, that "the laws are valid, as respects contracts made subsequent to their passage, against creditors living in the state, but not good as against creditors living out of the state."

Appointments.—Justus H. Rathbone, of Utica, a commissioner to perform certain duties of a judge of the supreme court. Matthew Talcott, master in chancery.

Succor to the Greeks.—The Albany Daily Advertiser, after alluding to Mr. Spencer's report to the Senate of this state, in favor of giving succor to the Greeks, and expressing a belief that the bill for that purpose will pass both branches of the Legislature, without serious opposition, observes—"As citizens of the great state of New-York, we feel proud that she has taken the lead in the holy cause of administering to the wants of the oppressed, and shall rejoice to see her example emulated by our sister republics, who certainly cannot but wish that the cross shall triumph over the crescent: for the victory will determine whether the divine precepts taught by the Saviour of Man, or the dogmas of Mahomet, shall be the standard of faith in that portion of the christian world."

Donations to the Greeks.—The Greek committee at New-York, have acknowledged the receipt of $515 from the corps of cadets at Westpoint—$343 50 from Waterford, in this state—$177 from the professors and students of Rutgers' college, N. J.—$25 from the scholars of the grammar school attached to the same college—$53 from the students of the polytechnic school in Chitteningo—$90 50 from the high school in New-York—$10 from the instructors of the deaf and dumb asylum in Hartford, Con. and about $300 from several towns on Long-Island.

The Albany committee have acknowledged the receipt of $147 47, from Richfield, Otsego co. $278 have been collected in Springfield, Mass.

Meetings for granting succor to the Greeks, have been recently held in Buffalo, Rochester, Troy, Lansingburgh, Salem and Westchester, in this state. In Lansingburgh, upwards of $200 have been raised, and $15 contributed by the scholars in the academy at that place.

Several applications have been made to the Greek committee in this city, from individuals and companies of young men, desirous of adventuring in the service of Greece, to be furnished with a conveyance to that country. Among the applications of this nature, one from a company of *sixty* young men in Belchertown, Massachusets, who state themselves to be disciplined in cavalry tactics, and are desirous of offering their personal services in defence of the rights of an oppressed people. One of the applications is made with the further offer of paying for their passages. However praiseworthy may be the motives of these applicants, such offers we believe were not expected by the committee, and no arrangements have been made to convey volunteers for that service. Greece, it is believed, does not want for men. It is the means of paying and clothing her own heroic troops, of which she stands in need, and it is for this object that the Greek committee here are now engaged in obtaining contributions.—*N. Y. Mercantile Advertiser.*

William Morgan.—Several persons, indicted in Ontario county, for a conspiracy to procure William Morgan to be convicted of petit larceny, were tried week before last at Canandaigua, and acquitted.

On the last day of the court, the grand jury presented a bill of indictment against seventeen persons, for a conspiracy against Morgan, to carry him off, and for assault and battery and false imprisonment. Ten of them are arrested, and are to appear for trial at the next court, to be held on the 3d Tuesday in May.

The report of a murder is given in the Georgia papers, of several children, by the Indians on Flint river. It is said that they were tortured with burning pine splinters; and that their mother, who was treated in the same manner, was not expected to live. There is much policy in spreading reports of Indian cruelties in that part of the country, at a time when every prejudice against red men is worth its weight in gold.—*N. Y. D. Adv.*

Gen. M'Clure, who introduced a bill into the House of Assembly to tax bachelors, instead of dogs, has been invited to attend a bachelors' ball in New-York, and has accepted the invitation.

The total number of revolutionary pensioners now on the rolls of government is 15,535. New York has the greatest number of any one state, being 3921.

The funds of the savings bank of Portland, New-Hampshire, amount to $73,403.

ONEIDA BIBLE SOCIETY.

This important Society has been declining for some years past, until it is in danger of becoming extinct. At the last annual meeting in January, six or eight persons only were present, and the meeting was adjourned until the first Tuesday in May next. The Treasurer stated that he had received little or nothing the past year. A committee was appointed to adopt measures to procure funds for the purchase of bibles the ensuing spring. It was stated that nearly every bible belonging to the Society was distributed, and that constant calls were made, which could not be complied with. The clergymen present agreed to take up a collection immediately in their respective congregations; and since this meeting the following collections and donations have been received:—

1st Presbyterian Society, Utica,	$38 56
Presbyterian Society, Whitesboro',	18 15
2d Presbyterian Society, Utica,	3 50
Social Circle, Clinton, by Miss C. M. Stansbury, Treasurer,	20 00
Donation by Patrick Campbell, New-Hartford,	40 00

The committee respectfully request that a *collection* be taken up *as soon as possible*, in all the churches within the limits of this Society, and forwarded to William G. Tracy, the Treasurer, Whitesborough, or to Hastings & Tracy, Utica. It is hoped that no minister or friend of the Bible Society, under whose eye this notice shall fall, will rest easy until a collection is made in the society where he resides.

That liberal collections are not annually made to this Society, we verily believe, is owing to the *criminal neglect of ministers and influential persons*, whose appropriate duty it is to call upon the people for such collections. It is not only sinful, but *disgraceful* in the *extreme*, for this *rich and populous county* to suffer the *Bible Society* to languish and die.

JOHN FROST,
NOAH COE,
SAM'L C. AIKIN, } *Committee.*

March 1st, 1827.

COMMON SCHOOL EXAMINATION.

At a public celebration of a part of the common schools of the town of Vernon, held at the presbyterian meeting house in the village of Vernon, on the 22d February, the exercises commenced with prayer by Rev. Calvin Bushnell, and were concluded with prayer by Rev. John C. Harrison.

It was with much pleasure that the commissioners and inspectors present, witnessed the long and arduous struggle for victory, and the young "master spirits" contending for the "palm of excellence;" and they almost shrink from the invidious task to which they had subjected themselves, by a previous resolution of awarding the meed of honour to the most deserving, by publishing them first, second and third best. But pursuant to their resolution, they proceed to give the following as the result of their decision:—

The school in district No. 5, taught by Mr. Barber, *is entitled to the first honour*; and we think it evinces the vast importance of continuing competent teachers for a considerable length of time. The school in district No. 7, taught by Mr. Root, is entitled to the second honour. We consider his first class of boys unvanquished, and his class of seven young misses deserving much praise, particularly for their proficiency in geography and arithmetic. The school in district No. 6, taught by Mr. Messenger, is entitled to the third honour. We note that this school is deficient in reading, by omitting the pauses, which we think is a fault in most of the schools which we have examined.

To conclude, we saw something to condemn, and much to admire, in all of the schools present; and it is fully our opinion, that the emulation which is excited by public celebrations, properly directed and cherished, cannot fail to have the most salutary effect.

SALMON CASE, } *Commissioners*
W. H. SHEARMAN, } *& Inspectors.*

Vernon, February 26, 1827.

ORDINATIONS.

Mr. *Lemuel Hall* and Mr. *Joseph Field*, were ordained evangelists, at Parishville, St. Lawrence county, on the 7th ult. Introductory prayer by Rev. Mr. Williams, of Massena: Sermon by Rev. Mr. Hoyt, of Potsdam: Consecrating prayer by Rev. Mr. Hurlbut, of Madrid: Right hand of fellowship by Rev. Mr. Pettibone, of Hopkinton: Charge by Rev. Mr. Parmelee, of Stockholm.

Rev. *George R. Rudd*, was ordained and installed pastor over the second presbyterian church in Scipio, N.Y. on the 21st ult. Sermon by Rev. Dr. Perine, professor in the theological seminary at Auburn. The exercises were solemn and highly interesting to a large and attentive audience.

DEATHS.

In this village, on the 16th ult. a child of Mr. Joseph Cutler, aged 2 years. On the 22d ult. an infant child of Mr. Thomas Artus. On the 1st inst. a child of Mr. Mulford Bond, aged 9 months.

At Plainfield, Otsego county, of consumption, on the 3d ult. Mrs. *Amanda M. B. Simms*, wife of Ephraim P. Simms, formerly of Canterbury, Conn. aged 19 years. For the last five years of her life, she was a member of the congregational church in that place. Amid the pleasures of youth, its temptations, and its ideal visions of delight, she was a shining example of the christian character. As she lived, so she died. That religion which kept her safe amid the trials of youth, enabled her cheerfully to die; leaving an affectionate husband, in less than a year from the time of her marriage, a widowed mother, whom she tenderly loved, a sister and two brothers, whom she had often counselled by precept and example. These she gave up rejoicing into the hands of her Saviour. The manner of her death was an argument worth a cloud of witnesses to the atheist, that there is a God; to the deist, that religion is an everlasting truth; to the impenitent, that religion is necessary for enjoyment in life, and for its close; and to the church of Christ, to be ready for their departure. In view of the religion which she possessed, and the evidences that she gave, we are led to inquire with regard to such an individual—"O death, where is thy sting? O grave, where is thy victory?" *Daughters of Salem, be admonished.*

The New-York Observer & Religious Chronicle is requested to notice the above.

In Pittsfield, Mass. *Thomas Gold*, Esq. aged 68. He was the oldest counsellor at the Berkshire bar, and late president of Pittsfield bank.

In Baltimore, Mr. *Jacob Nurser*, a native of Germany, aged 113. He was at the battle and surrender of Louisburgh in the year 1745, after which he came to Baltimore and remained till his death. The city was then a small village, containing but nine houses.

At Saratoga, on the 4th ult. Mr. *Abijah Lee*, in the 94th year of his age. Mr. L. was a soldier in the French war, under Gen. Wolfe—was at the capture of Quebec, and took a conspicuous part in most of the engagements in the vicinity of Lakes George and Champlain. Mr. L. was too old to be active in the revolutionary war, but he had four sons engaged in emancipating their countrymen from foreign domination, one of whom fell at the capture of Burgoyne.

On board the British ship of war Revenge, off Naples, on the 29th November last, the *Marquis of Hastings*, aged 71. In the revolutionary war, he was known as Lord Rawdon, and distinguished himself as an officer in the southern states. He was afterwards celebrated as Earl of Moira; and was promoted to the dignity of Marquis in 1816, for his services as governor-general of India. He died governor of Malta.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries

Cash and the highest prices paid for Pot and Pearl Ashes. May 24, 1826.

Draper's & Tailor's Notice.

'TIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 32, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum, to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease.

S. W. HIGGINS,
ELISHA WELLS.

Feb. 27, 1827. 9w6

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

THE CROSS.

SYMBOL OF SHAME! mysterious sign
Of groans, and agonies, and blood;
Hail, pledge of love, of peace divine,
From God!

SYMBOL OF HOPE! to those who stray,
The pilgrim's vows extend to thee;
Star of the Soul; thou guid'st the way
To Calvary!

SYMBOL OF TEARS! we look and mourn
His woes, whose soul for man was riven!
Where, wanderer, is thy due return?
To Heaven?

SYMBOL OF EMPIRE! thou shalt rise
And shine, where lands in darkness sit,
On eastern domes that greet the skies,
And minaret.

SYMBOL OF GLORY! when no more
The monarch grasps his diadem;
Thou still shalt burn when worlds are o'er,
A peerless gem!

Miscellaneous.

CHAPEL OF WITTEMBURG.

From Kirkland's Letters, published in the Utica Sentinel & Gazette.

Here it was that Luther nailed up, on the 31st of October, 1517, the 95 theses against Telzel; which being circulated through Europe, drew the first marked attention of the Romish court to the monk of Wittemburg. This took place a year after the erroneous indulgence had been granted to this establishment. The indulgence is in these words:—"To the sins of all and every one is granted remission for one hundred years; and power is granted to the church establishment of the place, to forgive the retention of stolen or unrighteous property, provided the same do not exceed five hundred ducats, and it is not known to whom the property is to be returned, so that the penitent may keep the same with a good conscience." With such a glaring fact staring them in the face, the community of Wittemburg must have been blinded indeed, not to have seen the tendency of the system of indulgences as then practiced. The day of centurial celebration is fixed for that on which these theses were fastened on the door of the ducal chapel church.

Beneath the central part of the church lie the bones of Luther and Melancthon. With the face turned toward the high altar, you see on the right, over the body of Luther, a metallic slab sunk a little below the surface of the floor, with a simple latin inscription, containing his name and title, and the date and place of his death, (Eisteban), and his age. On the left, at the distance of a few feet, is the grave of Melancthon, over which is a simple plate. A portrait of Luther hangs on the wall on the side next the grave; opposite to this is a similar portrait of Melancthon; both facing the above mentioned metallic plates. The portraits are from Cranch; and the painter could not have succeeded better, if he had formed them for the sole view of heightening the effect of each by contrast. Luther's countenance expresses the utmost earnestness and animation, while the other has a downcast, pensive, half-despairing look, tho' mingled with pious resignation. If there is a hallowed spot on earth, beyond the precincts of Palestine, it must be this. You here stand over the ashes, and gaze at the features, "eloquent even in death," of Luther and Melancthon. In front of these, under the high altar, the bodies of Frederick the Wise, and John the Constant, the two pillars of the Reformation, have found their resting place. "They were lovely in their lives, and in their death they were not divided."

TURKISH CRUELTY.

The following paragraph appears in the last Missionary Herald, as an extract of an old journal of Messrs. Fisk and King, in Palestine:—

April 1.—The Pacha of Damascus, with 2000 or 3000 soldiers, came on his annual errand, viz. to collect tribute from both Christians and Mussulmans. His coming is a precursor of distress and sorrow. The time of his stay may be called "days of vengeance." The third day after his arrival, he took the superior of the convent of Mar Elias, (a Greek), and gave him 500 blows on his feet, in order to make him confess that he had concealed the treasures of the people of Bethlehem, who had all fled to Hebron. His soldiers, meantime, ransacked the city, breaking open houses, taking men prisoners, binding and beating them. The manner in which the superior was beaten, was the most cruel. His feet were confined to the centre of a pole, which was raised by two men, one at each end, so that his head should rest on the ground. In this position, ten men fell to beating him on the soles of his feet with staves, which they clinched with both hands, so as to strike the harder. After these ten had beat him a while, ten new ones were called; and so on till forty men had been employed in beating him. He was left on the ground, bare-headed, in the open air, without any sustenance but water, three days and three nights, having a rope several times put round his neck, with the threat that he should be hanged; but all this could not make his Grecian firmness confess what he had once denied. No wonder, however, that one of his feet should be swollen to a very great size, and the bottom of it bruised to a perfect pulp. The whole amount which the Pacha demanded of the Greek convent this year, exceeded 300,000 piastres.

RABBINICAL COMMENTARY.

Hurwitz, in his "Hebrew Tales," cites Rabbi Jose, as remarking on Deut. xxviii. 29: "*Thou shalt grope at noon-day as the blind gropeth in the dark.*" "All my days did I feel pain at not being able to explain this verse. For what difference can it be to the blind man, whether he walketh in the light or in the dark? And yet the sacred penman would not have put down a word unnecessarily. What then does it mean?" This the Rabbi did not know, and it gave him pain; "till one night," adds the sage, "as I was walking in the road, I met a blind man with a lighted torch in his hand. Son, said I, why dost thou carry that torch?—Thou canst not see its light!—"Friend," replied the unfortunate man, "true it is, I cannot see it; but others can. As long as I carry this lighted torch in my hand, the sons of men see me, take compassion on me, apprize me of danger, and save me from pitfalls, from thorns and briers." The Rabbi was then satisfied that the apparently superfluous word was meant to depict the greatness of the calamities that were to befal the Jewish nation. Its unfortunate members were not only to grope about like the blind, but like the blind in the darkness—without a ray of light to exhibit their distress, and without a pitying eye to take compassion on them!"—*Ch. Obs.*

Furnished by a Missionary of the Society.

PRAYER ANSWERED.

Some years since, in the western part of this state, the members of three neighbouring churches, at that time without either pastors or houses of worship, agreed upon a quarterly concert of prayer, to be held successively in three towns where they were situated. The object of the concert was generally to cultivate christian communion, and particularly to pray, that by an outpouring of the Spirit, God would raise up a people who should be disposed to build a house to his honor, and to seek for the ministration of a stated pastor. Not many such seasons had these few scattered Christians enjoyed together, when upon meeting in one of these towns, they found themselves in the midst of a powerful revival of religion; the result of which was a great accession to the church, a renovation of the habits of the place, and the erection of a house of worship. About the same time a similar revival, with the same results, occurred in the second of these three towns; which was followed, after a short interval, by the same occurrence in the third. The concert now ceased to be observed. Each church found itself supplied with a house of worship and a pastor; one of them being aided by the Home Missionary Society until the last summer, when it no longer needed assistance.

But though the churches were built up, yet the special influences of the Spirit were withheld, and the pious in each of the three places began to echo the wish, "that it were as in months past." The concert therefore was revived, at least by two of the three churches; some circumstances preventing the other, though invited, from joining their brethren. Alternately, in the two places, meetings of deep interest were held; and in hearing the fathers of the two churches recount the circumstances which originated the concert, and the blessed evidences that God had heard their supplications, the hearts of all were warmed, and though late in imitating the conduct of the Samaritan leper, "they returned to give thanks unto God." They were humbled, and at the same time encouraged to hope and pray for a repetition of his special presence in a revival of religion.

The circumstances thus far are intimately known to the writer of this anecdote, since which he has received information of a revival of religion having occurred in each of the churches by which the concert was renewed. He knows nothing of the other, but believes that it has enjoyed no such blessing, and is now without a pastor. If the little bands of believing and prayerful professors of religion who are scattered through the new settlements in the west, should imitate this example, IT WOULD NOT BE IN VAIN.—*N. Y. Observer.*

HOW MUCH GOOD TWO CHRISTIANS CAN DO.

In the spring of 1825, two young merchants of Boston, neither of them very wealthy nor very influential, were sitting together on a pleasant evening, and conversing upon the greatness of their obligations to Christ. Suddenly the conversation turned upon the moral condition of their city, and the great need there was of more churches in which the truth should be faithfully dispensed. "Well," said one of them, "whatever is accomplished must be begun: What if we should undertake to effect the building of a new church?" The other hesitated a moment, and then said, "It looks like a great undertaking; but if Mills, though "a small man," as he said, could make his influence felt across the Atlantic, we can at least make the attempt you propose."—The thing was agreed on. That very night a subscription paper was drawn up, and the next morning the subject was laid before some of the older and more wealthy brethren, who gave it their cordial approbation, put down their names for a liberal share of the stock, and encouraged the same in others. The amount was soon swelled to nearly 30,000 dollars; a plot of ground was purchased, and a house erected. This is the origin of Dr. Beecher's church; and when we say this, we probably state what is new to every individual in Boston,* except the two who were immediately concerned. On opening the house for worship, a large congregation was suddenly gathered, consisting in no small part, of those who had attended unitarian or universalist preaching, or were not connected with any religious society. Those who invested money in the house, have, we believe, been fully compensated by the sale or value of the pews; and as we said last week, the spirit of God has added his gracious influences to crown this labour of love, and is bringing scores, if not hundreds in the congregation, to a knowledge of the thruth as it is in Jesus.—*N. Y. Observer.*

*One of the editors chanced to be intimately acquainted with these circumstances, as a third person.

PRIVATE PRAYER.

"*Acknowledge the Lord in all thy ways, and he shall direct thy paths.*"—PROVERBS.

An English clergyman, preaching from this text, observed as follows:—

"Archbishop Cranmer, who died a martyr, said that the day he signed his recantation back to popery, he omitted private prayer in the morning. This brought to my recollection the two memorable occurrences of my life, when I omitted private prayer, and went to my business. On each day I had an accident that nearly cost me my life; but in mercy I was spared to my family. Private prayer is a high privilege. I cannot neglect it any more than I can neglect my food. It is my grand stay for each day. And I feel that unless I acknowledge God herein, I have no right to expect his guidance and protection."

DYING HOURS OF HOWARD.

"My immortal spirit I cast on the sovereign mercy of God, through Jesus Christ, who is the Lord my strength, and my song; and, I trust, has become my salvation. My desire is to be washed, cleansed, and justified, in the blood of Christ, and to dedicate myself to that Saviour, who has bought us with a price." Firmly resting upon this foundation, he was well prepared to address his last earthly friend and attendant, Admiral Priestman, in these words: "Priestman, you style this a dull conversation, and endeavour to divert my mind from dwelling upon *death;* but I entertain very different sentiments. *Death has no terrors for me;* it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject is more grateful to me than any other."

WHY THE BIBLE IS NOT UNDERSTOOD.

"Rica having been to visit the library of a French convent, writes thus to his friend in Persia concerning what had passed: Father, said I to the librarian, what are these huge volumes which fill the whole side of the library? These, said he, are the interpreters of the scriptures. There is a prodigious number of them, replied I; the scriptures must have been very dark formerly, and very clear at present. Do there remain still any doubts? Are there now any points contested? Are there, (answered he with surprise), are there?—There are almost as many as there are lines. You astonish me, said I; what then have all these authors been doing? These authors, returned he, never have searched the scriptures, for what ought to be believed, *but for what they did believe themselves.* They did not consider them as a book wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorise their own ideas."—*Campbell.*

DISCOVERIES IN EGYPT.

It is at length placed beyond doubt, that the Nile, of which Bruce conceived he had discovered the sources in Abyssinia, and which the Portuguese had seen and described in the sixteenth century, is only a tributary stream flowing into the true Nile, of which the real source is much nearer the equator. For this information we are indebted to M. Calliaud, a French traveller, who accompanied the predatory expedition of the two sons, Ishmael and Ibrahim, of the Pacha of Egypt, into Nubia, and who, in conjunction with Mr. Latores, has made known to us a new region in the interior of Africa, more than 500 miles in length, and extending to the tenth degree of northern latitude. This gentlemen has likewise determined the position of the city of Meroe, of which he found the ruins in the Delta, formed by the Bahr-el-Abriel, (the White river), and the Bahr-el-Azraq, (the Blue river), precisely in the spot where D'Anville had placed them, upon the authority of ancient authors. Avenues of sphynxes and of lions, probylea and temples in the Egyptian style, forests of pyramids, and a vast enclosure formed by unbaked bricks, seem to point out in this place the existence of a large capital, and may serve to elucidate the much agitated, but still undecided question—"Whether civilization followed the course of the Nile from Ethiopia to Egypt; or whether it ascended from Egypt to Nubia?"—*London paper.*

ENGLAND FIFTY YEARS AGO.

"In seventy years," says the Annual Register, "the people of Great-Britain have advanced full eight millions in number. In twenty-five years, the number of inhabited houses in England and Wales have advanced one half. Fifty years ago, the very existence of canals was a matter of incredulity. Fifteen millions of public wealth have now been profitably absorbed by these mighty ducts; and at least half as much more is at this hour destined for their formation. Fifty years ago, there was hardly a steam engine in the kingdom. There cannot now be less than twelve thousand—a creation of power equal to at least a quarter of a million of horses; an energy, which in a single day would have raised up the great pyramid of Egypt. Fifty years ago, our annual export of manufactured cotton did not amount to a quarter of a million in value; it is now swollen to near thirty millions. In the same period, our exported woollens, in defiance of Saxon, Prussian, Spanish, and American competition, have advanced more than two millions. Fifty years ago, our imports of raw silk were only three thousand pound weight; they are now nearly three millions. Fifty years ago, our exports of iron were hardly twelve thousand tons; they are now about ten times as much. Fifty years ago, our exports of linens were about four millions of yards; they are now nearly forty millions. Fifty years ago, the whole value of our exported produce, both native and foreign, was just fifteen millions of money; the value of British produce exported, alone, is now more than fifty millions. A hundred and twenty years ago, says old Tucker, there were only two or three vessels in Scotland, above two hundred tons; our whole tonnage is now more than a quarter of a million, employing twenty thousand souls. A hundred and fifty years ago, says Chalmers, the whole navy of the British did not amount to a hundred thousand tons; it is now at least three millions of tons, employing about two thousand souls."

QUESTIONS TO BELIEVERS IN UNIVERSAL SALVATION.

If all are to be saved, why should there be a general judgment, to divide the sheep from the goats, the tares from the wheat, or the righteous from the wicked?

What will be the difference at the judgment between the righteous and the wicked?

What is the use or importance of publishing the glad tidings of the gospel, if the worst equally with the best are to be "ultimately saved?"

What is the meaning of the scripture—"He that believeth not the Son, shall not see life, but the wrath of God abideth on him?"

"Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." Where shall those be born again who die in their sins?

SIN.

If you would be free from sin fly temptation; he that does not endeavour to avoid the one, cannot expect Providence to protect him from the other. If the first sparks of ill were quenched, there would be no flame, for how can he kill who dares not be angry; or be an adulterer in act who does not transgress in thought; how can he be perjured that fears an oath; who defraud, that does not allow himself to covet.

AMERICAN AND BRITISH CHARITIES.

The amount of donations to thirteen of the principal benevolent societies in the United States, for the past year, was *two hundred and eighty-eight thousand dollars.*

The amount received by fifteen of the benevolent societies of Great Britain, for the year 1825, was *one million one hundred and seventy-six thousand dollars.*

The Bible made welcome by Germans in Pennsylvania.—"A few weeks since," says an esteemed correspondent in Wilkesbarre, "a respectable German called on our society for a Bible; he said he had been for ten years without one, and his neighbours were as destitute as himself. Since that some inquiry has been made, and from the most correct information, we find, that not one family in ten is supplied with the scriptures."

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
Feb 3. 1826. 3tf

FOR SALE,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,
At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*
Dated November 7, 1826. 45

BY virtue of a writ of fieri facias, issued out of the supreme court, and to me directed and delivered, against the goods and chattels, lands and tenements of *Loring Delano*, I have seized and taken all the real and personal property of said Delano, consisting of two Lots—one situate on Genesee-street, & bounded north by land owned by C. P. Kirkland, Esq. east by land owned by —— Hopper, south by land owned by S. D. Childs, west by Genesee street, being the same now occupied by said Delano—the other situate on LaFayette street, and running back to Columbia street, bounded north by LaFayette street, east by land owned by Mrs. White, south by Columbia street, and west by land owned by H. Huntington, being 80 feet front on LaFayette street, 110 on Columbia street, and 240 deep—with a quantity of Household Furniture, and about 100 volumes of Books; which property I shall expose to sale, as the law directs, at the Canal Coffee-House, in Utica, on the first Tuesday of April next, at 10 o'clock in the forenoon.

For D. PIERSON, Sheriff
A. HUBBELL, Deputy.
Dated Utica, Feb. 13, 1827. 7w6

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street.
Utica, June 23. 79tf

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*
Utica, August 12, 1826. 11tf

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826 6tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*
Dated October 31st, 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBORN, *Collector.*
Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.